

# *The Brooklyn Jewish Center Review*

Palestine And The Jewish Homeland

The Woman Heine Married

Maurice Schwartz — Head Man

On Second Avenue

“There Are Only Nine Of Us Left”

Biographies Of Jewish Communities

In The Personal Column

D. GUION BUEGELEISEN

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# THE BROOKLYN JEWISH CENTER

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BROOKLYN, NEW YORK

November 22, 1933

Dear Friend:

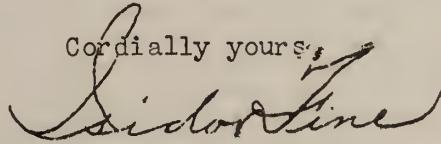
I have been asked to undertake the chairmanship of the committee in charge of the Testimonial Dinner to be tendered to Mr. Henry Seinfel on Sunday evening, December tenth.

I accepted this task most cheerfully in order to help in whatever way I can to pay a deserved tribute to one of the most loyal and conscientious workers in behalf of our institution.

Throughout the existence of the Center, Mr. Seinfel was the man who could always be relied upon to help whenever assistance was needed to promote the interests of the institution.

We want to do him honor and to publicly express to him our appreciation for what he has done for our Center. It is most important that we have a large representation of our membership present at this function, and I sincerely hope that you will favor us with your reservation by return mail. The price for reservations is a very moderate one - only three dollars per person.

Cordially yours,



ISIDOR FINE, Chairman  
Henry Seinfel Testimonial Dinner Committee

P. S. The dinner is arranged primarily as a social function for the members of the Center. The program will include entertainment by leading artists and dancing. There will positively be no solicitation for funds.



# The Brooklyn Jewish Center Review

Published by THE BROOKLYN JEWISH CENTER—667 Eastern Parkway, Brooklyn, N. Y.

JOSEPH M. SCHWARTZ, President HENRY SEINFEL AND HYMAN AARON, Vice Presidents FRED KRONISH, Treasurer HENRY GOLD, Secretary  
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VOL. XIV

NOVEMBER, 1933

No. 12

## PALESTINE AND THE JEWISH HOMELAND

By LOUIS J. GRIBETZ

(*The resumption of Arab rioting in Palestine renews the questions: What did the British government mean when it issued its Balfour Declaration? What did the League of Nations mean when it wrote the Mandate for Palestine and entrusted it to Great Britain? And what does Palestine mean to the Jews?*

*A great deal of hypocrisy has been injected into answers to these questions; a great deal of beating about the bush and a great deal of misrepresentation.*

*In the following article Louis J. Gribetz, the author of the highly-considered analytical work on the Palestine Mandate, "The Case for the Jews," discusses these points in a manner which is the more logical because it is realistic and in consonance with the facts.*

*All Jews, whether Zionists or not, should familiarize themselves with the arguments here presented, for it is time that we all should have a clear understanding of the entire Palestinian Jewish situation.—Ed.)*

THE primary object of the Balfour Declaration is contained in the phrase:

"The establishment in Palestine of a National Home for the Jewish People."

This language is akin to that used by the framers of the Basle program covering this point, which reads:

"A publicly recognized, legally secured Home for the Jewish People."

It is akin, with the exception that the words: "Publicly recognized, legally secured," are omitted. With obvious logic the British Government deemed that the provisions made by the Declaration in this regard obviated the necessity of using these words.

However, the Declaration went beyond even the aspirations of the Basle Program by adding to it a very important and highly significant word—"National." The Balfour Declaration did not specify simply that it desired the establishment of a home for the

Jewish people; it wanted a *national* home for the Jewish people.

It would seem unnecessary to point out that a word of such magnitude and importance was intended to serve a definite purpose. The question then is, why did the Balfour Declaration amend the Basle Program by adding this word? What was intended to be accomplished by its addition? What was to be its function in this official document?

We will state two of the various reasons which suggest themselves as having prompted the British Government to make this addition.

First, to designate the significant difference between the Home as contemplated in the Declaration and the homes of racial minorities. It is common knowledge that nations possess homes in foreign countries other than "national" homes. The four million Jews of Poland, for example, have their home in that State but Poland is not their national home. It certainly is not a "national home for the Jewish People." A home for a people may possibly mean a home for a nation but a national home for an entire nation is not open to construction. Its meaning is definite.

The word "national" in the Declaration therefore was expressly designated to characterize this Jewish home in Palestine in contradistinction to the Jewish home in Poland or Russia, etc. The word "Jewish" identifies the people; the word national, the sovereignty inherent in a nation.

IT is furthermore apparent that the Jewish home in Poland or Russia does not in any manner affect or relate to the whole Jewish nation; whereas the proposed Jewish Home in Palestine may affect the entire Jewish nation because its scope embraces all the Jews in the world.

A second reason for the word "national" undoubt-  
(Continued on next Page)

edly was to satisfy the main principle of Zionism, which is nationalism. It must be recalled that Jewish nationalism at the time of the issuance of the Declaration was in strict consonance with the universal notion of nationalism prevalent at that time.

Bearing on this, it must be remembered that in virtue of the Balfour Declaration and its subsequent approval by World Powers, there was an unqualified and definite recognition of the Jews as a distinct nation and an acknowledgment of their existence, thus setting at rest the question whether the Jews constitute a nation. No people internationally recognized as a nation, *and internationally guaranteed the right to a national home*, can be deemed, both in respect of its nationhood and its home, to be limited.

Now let us take another phrase from the Declaration:

"And will use its best endeavors to facilitate the achievement of this object."

What necessity was there in the Declaration for this sentence? Could it have been omitted? And if omitted would anything have been taken away from the intent and purpose of the Declaration?

**I**N a true sense, the above-quoted sentence constitutes a most significant promise and bears a most substantial and definite relation to the entire Declaration. If the British Government had left it out, it would have left much to be desired, for the naked phrase "view with favor," used earlier unaccompanied by the above promise, would be but a feeble utterance.

This clause embodies a most explicit declaration of responsibility. It expresses resolution and readiness to assume the responsibilities and functions of a Mandatory. By this promise, Great Britain, on its part, practically underwrites the achievement of the object—the National Home. It pledges to the Home in unmistakable terms its influence, and places at the disposal of the Home its prestige, its good offices, whenever and wherever necessary. By this promise, England gives vitality and vigor to every Jewish and non-Jewish endeavor in behalf of the creation of the Home.

To comprehend the importance of this proffered British readiness to assume the functions of a Mandatory, one merely has to look at Armenia and recall the disastrous consequences that befell that abortive State. The Treaty of Sevres (Article 88) with the consent of Turkey, provided for the establishment of a "free and independent State" for the Ar-

menian people. But the State died ere it was born because no power could be found willing to assume the obligations and functions of a Mandatory. Left unprotected and to herself, Turkish Nationalists overran her and overwhelmed her people. Those Armenians who remained unmassacred emigrated and those who had lived in other lands were too frightened to return.

**T**HE numerous complex problems of such a Homeland as the Declaration specifies, the delicate nature of its giant task, the political antagonisms, the international pitfalls and hazards involved in the establishment of the contemplated Home are greatly simplified and lessened and its life made more secure by this Briareus—this Mandatory England sitting in the very heart of it and with its hundred hands held out in protection.

This affirmative pledge was furthermore rendered necessary to spur the Jews to activity in the building of their Home, to encourage the return of the absent people to the land, and to assure protection to investors, for through it England stands surety for the protection of life, liberty and property in the Jewish Homeland.

Moreover, England, by this statement, made a bid for the mandate over Palestine. In the parlance of international diplomacy she served notice upon the other powers that she stood behind the Declaration, determined to see it through. The pledge, "will use its best endeavors," plainly sets down the obligation which Great Britain assumed in consideration of receiving the mandate.

The correctness of the interpretation which we are seeking to give of Great Britain's undertaking is fully sustained by the phraseology adopted. The Cabinet was composed of men who acted with full appreciation of the situation and knew the intrinsic needs of the august enterprise. Being men of vision and culture and possessing critical discernment they used appropriate words to express the unique undertaking. The words employed are as broad as human language permits. Let us examine the more significant ones.

"Endeavor" is defined by the Standard Dictionary as meaning: "An earnest exertion for an end; an effort is a single act, an endeavor is sustained and enduring, and may be lifelong." As an illustration the dictionary cites: "We do not have a society of Christian Attempt, but of Christian Endeavor."

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## THE BEGINNING

**A** WEALTHY Austrian journalist, young, handsome, a thorough cosmopolite, and enjoying life to the full, was in Paris as the correspondent for the great Vienna newspaper, the *Neue Freie Presse*. He was Theodore Herzl.

In the course of his work this writer was called upon to report the Dreyfus case. He saw a Jewish officer degraded and deported to Devil's Island, and he saw the best men in France affirm his innocence and plead his cause. He had access to all meetings of the French Parliament and he was an eye-witness to the drama in which half a people stood up against one man because he was a Jew and, more terrible still, in which all Jews were called traitors because one of them was believed to be a criminal.

And Herzl who was so far from the Jews, felt that a tremendous wrong was done to this people; and suddenly he felt that he too belonged to it, he too was accused, and his pride flamed up. It came to him like a vision; as a prophet he understood the whole situation; there was only one way out of the misery—to return to the old land of his people and become again a nation like other nations on earth. He understood that sixteen million people could not go on for ever wandering through the whole world, everywhere strangers, and everywhere disliked.

# THE WOMAN HEINE MARRIED

By LUDWIG MARCUSE

(*By special arrangement with the publishers, Farrar and Rinehart, the "Review" is privileged to publish the following selection from the new biography, "Heinrich Heine, A Life Between Love and Hate."*)

**B**EFORE she was called Mathilde, her name was Crescentia Eugenie Mirat. She was the illegitimate daughter of a poor peasant woman by a man of good means and appearance, who took no further interest in her. She was born at Vinot, a village in the Seine-et-Marne district. Here she grew up among the peasantry, herding the cows until at the age of fifteen she left Vinot. Perhaps she and her mother no longer agreed, for the mother had by now married. Or perhaps her parentage gave her a discontent for the circumscribed life of a peasant. Or possibly the mother had ambitions for the girl. At all events, she was sent to Paris. Here she had an aunt Maurel who kept a bootshop in an arcade near the Law Courts. Little Crescentia was apprenticed to Aunt Maurel. When she first came to Paris she could neither read nor write. But she had imagination

voice of love. Then he took Aunt Maurel and Crescentia to a dancing hall. Was the aunt match-making? Was Mme. Maurel making the most of the fact that a smart young man had nibbled? One thing only is certain, that Heinrich Heine after all the years of light amorous adventure with Hortense, Yolande, Marie, Angelique, Catherine, Clarisse and all the rest, had once more fallen in love. Evidently other lancers in the arcade also looked desirously upon the charming Crescentia. Evidently other cavaliers took the little dance maniac out to dances. So Heine took her away from her aunt. He set the little fluttering creature in the cage of his love, and put a label on it—"Mathilde"—perhaps because her name Crescentia "always stuck in his throat." He was a poet and was accustomed to giving things the names he preferred. He created her and called her Mathilde.

Nearly all those who concern themselves with the great tragic problems of life, who are confined within the profundities of the spirit, have a longing for woods and fields, for animals and children—for all simple forms of life. They seek the unspiritual, so as to establish the

## THE BIBLE

*The bible, what a book! Large and wide as the world, based on the abysses of creation, and peering aloft into the blue secrets of heaven; sunrise and sunset, promise and fulfilment, birth and death, the whole drama of humanity are contained in this book. It is the book of God. The Jews may readily be consoled at the loss of Jerusalem, and the Temple, and the Ark of the Covenant, and all the crown jewels of the King Solomon. Such forfeiture is as naught when weighed against the Bible, the indestructible treasure they have saved. That one book is to the Jews their country, their possessions—at once their ruler and their weal and woe. Within the well-fenced boundaries of that book they live and have their being; they enjoy their inalienable citizenship, are strong to admiration; thence none can dislodge them. Nations rose and vanished, states flourished and decayed, revolutions raged throughout the earth—but they, the Jews, sat poring over this book, unconscious of the wild chase of time that rushed on above their heads.*

—Heinrich Heine.

and temperament; she prattled ceaselessly about whatever happened to come into her head. She prattled her way into people's hearts. She was a pretty, graceful girl; her skin was dazzlingly fair, her rather short chestnut hair lay smoothly about her temples. A dimple gave an added sauciness to the gay little face. She loved dancing; she liked chattering with the customers; it amused her to stand in the door of the shop, smiling at the passers-by and receiving their smiles in return.

A young man—in the thirties; long fairish hair; a pale, unlined, gentle face—a fair, elegant young man was also among the passers-by. He looked at her with the same languishing glance which he had bestowed upon so many Parisian girls, and was won by her delicious dimpled freshness. Again and again he sauntered past Aunt Maurel's shop. One day no doubt he threw the girl a few chaffing words. One day perhaps he secretly passed her a little note—which she could not read. One evening he will have reached up a bouquet of flowers to her window. And he is sure to have whispered his poetry into her ear on many an evening; and she, in spite of his still halting French, will have heard the

balance without which they must go to pieces as Kleist and Nietzsche went to pieces. Heine was more fortunate, he did not soar too far; and Mathilde was of the mighty forces of earth that bound him to life. This honest, sturdy, simple, primitive being, dowered with tremendous powers of resistance, and not even seduced by Heine's international fame into being a blind admirer of her husband, a so-called ideal wife for a poet—Mathilde made Heine utterly happy. Many women and all effeminate men will think of Nora and assume that Heine's home was a "Doll's House." Heine was not a Philistine, a plebeian pasha. It was her difference from himself that he loved in Mathilde—she was not an intellectual but a genuinely natural soul, in no way spoilt by lower-middle-class "culture."

It was most of all to Heine's credit that he did not try to "improve" her. When has a woman ever lived with a man and been the mental equal of his great creative genius? Such women have always simply basked in the reflected glory of their husbands—at best they have been good secretaries. Mathilde Heine was

(Continued on next Page)

neither a parasite upon fame nor a good and faithful clerk, but an unalloyed element of earth—who gave Heine plenty of trouble and was his paradise—a flower-soul, an animal-soul. Her greatest charm for him was "her simplicity." This simplicity was the shadow cast by the sun, the reverse side of an untrammelled primitiveness.

**I**T would be a mistake to idealize this woman, who was in truth only one of millions. Nor must this marriage which was burdened with many difficulties be glorified. Heine was a man whose strong instincts had caused him to choose aright—but he was also a social being, not without his quota of vanity: not at all unmoved by what his thoroughly despised fellowmen thought, whispered, said and wrote about Mathilde. During their first few years together he hardly ever allowed her to appear when he had visitors. He bowed so far to bourgeois prejudices as to send Mathilde to school to make up for what she had missed in herding the cows. It amused him enormously to find that she could recite the Kings of Egypt better than he himself. Nevertheless, being vain, he wanted her to do him credit, and so he carefully supervised her progress in writing, literature, arithmetic, history and geography. It was love's labour lost. He had her taught German, but she never got beyond the words for "my wife" and "please sit down." She was simply unteachable. Or possibly Heine, in spite of his desire for social applause, did not take the matter seriously enough, because he felt that though she had no mind to be cultivated, she certainly had a nature that might be spoilt. He comforted himself: "She has very little brain, but a most excellent disposition." She had the kind heart of a human plant that has grown wilt.

**G**OSSIP about the mesalliance of the genius with a common little girl was not the only strain on this union. Mathilde was not merely a child happily collecting shells on the Normandy coast, or watering the beds in her garden wearing a big brown straw hat, gathering fruit, planting seeds and picking flowers; Mathilde was

also a very naughty child. And Heine was not only a problematic spirit who enjoyed the unsophisticated beauty of this naive being, but also a sensitive, irritable man, who found that the primitive thoughtlessness, the "wild moods," of the little nuisance got terribly on his nerves. She was uncontrolled in all the many outbursts of her passionate temper. She was "not at all a tranquil soul," in no sense the "peace of a poet." Nor was she long-suffering; she would not bear anything that oppressed her, but threw it off amid thunder and lightning. She was his pocket Vesuvius. When she had one of her nervous fits, she would bite a glass so furiously that the pieces had to be taken out of her mouth. If she did not get her own way, she threw herself violently on the floor and made a terrible scene, screaming and crying.

Heine treated this adolescent hysteria in the right way—by laughing at her. As soon as she found that she did not gain anything by it, she jumped up laughing shrilly and capitulated before the victor who yearned for peace. Henri and Mathilde soon made friends again—so long as he won. But these victories took a great deal out of him. Mathilde kept him in a continual state of ferment of love and contradiction. And the foe of all "poetry of renunciation" sighed deeply: "There is something to be said for Platonism too!"

Meddlers, bedroom moralists, who criticized this marriage, enquired sternly whether he really beat her, as was said. He went with her to the village of Vinot. Among her mother's things he rummaged out the little shirt worn by the baby who was now his wife—and in her absence fondled the small garment at his desk at home, as if it were the relique of a beloved goddess.

At Vinot he practiced a cult to the memory of the little cow-herding saint who was now the stout and unsaintly Mme. Heine. Nevertheless, eyewitnesses stated that he had beaten her "like any navvy." Eyewitnesses generally do see things only with their eyes—they see the physical gestures but they cannot interpret them. Heine was quick-tempered, Mathilde was uncontrolled. So they probably did fly at each other sometimes "like

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## TWO BOOKS ON THE BIBLE AS LITERATURE

"Literature in the Bible", by George Sprau. The Macmillan Co. 1933.

"The Israel Saga", by Brooke P. Church. The Macmillan Co. 1933.

**T**HE Bible has been studied as a source for religion, theology and ethics. It may be of interest to many to know that of late especially the Bible is being studied as a work of literature. Not only theologians are turning to its pages, but literateurs, students of literary style and expression, see in its pages the product of great literary artists. The work before us is by a college teacher of literature who sees in the Bible a living book, replete with literary gems of the highest order. As he himself admits, he is not a thorough scholar in the field of Biblical research, but he has endeavored to make use of the works of many of the masters in this field and presents a readable volume that will undoubtedly be of

service in directing its readers to a more thoughtful study of the Bible and a better appreciation of this book as a work of literary merit.

Some years ago the author of this book taught a course on the Old Testament as Literature in the Extension Department of Columbia University, and "The Israel Saga" embraces a part of the material which she used in her lecture course. The author presents the essential features of Biblical scenes in striking fashion, pointing out the literary value of the passages discussed, and gives illuminating comparison of other ancient literatures. As Professor Torrey, who writes a foreword to this volume, says: "These old Israelite creations . . . now have a secure place as landmarks in the world's literature, to be read with aesthetic enjoyment." To give us this literary enjoyment is the aim of the author.

—Israel H. Levinthal

# Maurice Schwartz—Head Man on Second Avenue

By JOSEPH WOLFE

A tall, swarthy man, muscularly built, encased in a conspicuous black coat, a black slouch hat on his head, entered the Cafe Royal on Second Avenue. He paused at the door. Immediately Herman, the head-waiter, rushed forward.

"Schvaartz, Schvaartz!" he announced.

From another waiter and from several other people in the cafe the cry was taken up—"Schvaartz! Schvaartz!"

Schvaartz continued forward, nodding his head a little in acknowledgement of the greetings. Herman bowed to a vacant table. Schvaartz accepted it, sat down, and looked around him with unwavering eyes, his lips set in an unsmiling line.

This was Maurice Schwartz, the first actor and producer of the Yiddish theatre.

Did these people who sat at the tables, these actors and writers who gathered in the Cafe Royal for a cup of coffee and four hours of attention-baiting and shop gossip, echo this complimentary reception? Not at all. Schwartz' popularity with actors is not conspicuous. But he is a power. At least, he is a power now, and has been since last season. A year ago, out of the depths of a miserable period of business in the Jewish Theatre, he emerged with his own dramatization of a serial story that had been running in the *Jewish Forward*, "Yoshe Kalb," by the correspondent of the *Forward*, I. I. Singer. The play had caught on, had been hailed first by the Yiddish press and then by the English, as a masterpiece of production. And so Maurice Schwartz was on top again.

Again on top because Schwartz has been on and off for many years. But he has been more often on than off, and so, throughout the fifteen years of his mature career, he has generally been a leading figure on Second Avenue, and a man therefore to whom the acting and writing professions must defer.

IT is almost impossible for any actor on the Yiddish stage to be truly popular with his colleagues, for the Yiddish stage, partly because of its seemingly never-ending *golus* is steeped in crude envy, venom, and egoistic selfishness to an extent unknown in other professions. But Schwartz stands apart from the others because he is of a dominating character, is not addicted to those polished refinements which can attract pleasant comradeship even on Second Avenue, and because he originally did not seem of the temperament to lead a better movement in the Jewish theatre.

And so Schwartz has gone along, pretty much a lone wolf.

Schwartz is a rather curious personality in the Jewish theatre. He does not stem from those idealists who, saturated with the dramatic and prose literature of Europe, dreamed of and strived for a Jewish art theatre, a theatre which would foster Yiddish inspiration and present it with the finest accoutrements. Schwartz was an actor of Second Avenue, playing roles in the ordinary pieces which the critics so scorned. But he was very ambitious. He was aware of the bitter criticism levelled against the existing Yiddish theatres—the Yiddish thea-

tres of the "schund" play, and he wanted to be identified with an "art theatre".

Between dreaming and striving, and wanting, there is a great difference. The dreamers and the strivers too often lack the force that brings about fruition, and so they spend their years in futile, or partly futile endeavor. But wanters do not so much wish to see an ideal realized as they wish to see an ideal enterprise brought about.

**S**CHWARTZ' opportunity came fifteen years ago, when, because of war conditions, the German players at the Irving Palace Theatre vacated their house. Fourteenth Street was far uptown, but all the regular Yiddish theatres were leased and Schwartz determined to take the chance that playgoers would not consider Fourteenth Street too far uptown.

He then gathered around him a company which has gone down in Yiddish theatrical history as the best repertoire group ever seen on Second Avenue or its branches. There was Ludwig Satz, Jacob Ben-Ami, Bertha Gersten, Gershon Rubin, Celia Adler and other fine players. With the same instinct that he had selected players of a high calibre he sought to present plays that were recommended generally by the Yiddish literatti.

Then commenced a golden era in the New York Yiddish theatre. Peretz Hirschbein's plays were presented, and other dramatists who would have found it difficult to obtain a hearing were introduced, and with considerable success. As for the acting, it was superb. It was in those days that Ludwig Satz was the artist.

But soon the company fell apart, and with it went the greater glory of Schwartz. But he tenaciously kept on. He never was able to organize an acting company as good as his first, but he never deviated from his determination to give the more intellectual plays. He was committed to them irrevocably, and sank or swam with them.

Another rise in his fame came when he was able to have the Yiddish Art Theatre, on Twelfth Street and Second Avenue, built for his use. He did not have it long; he was forced out and the theatre for some years fell into other hands. Schwartz wandered about. He tried a season of English plays on Broadway, with disastrous results, for the plays he presented had no Jewish interest, and he merely became another Broadway actor and producer.

Then the Yiddish Art came back to him, and he produced "Yoshe Kalb." Not since "The Dibbuk", has any play attracted such attention. It made money and renewed his prestige. And as this is being written an English adaptation of the play is being prepared for production on Broadway by Schwartz in association with none other than Daniel Frohman, an octogenarian who returned from his retirement especially to put on this play.

As an actor Schwartz is at his best in the portraiture of two types—old men and uncouth characters. But it is largely as a producer and a dominant force in the Yiddish theatre that he will be remembered.

**BIOGRAPHIES OF JEWISH COMMUNITIES**

# "THERE ARE ONLY NINE OF US LEFT!"

*By DR. ISRAEL H. LEVINTHAL*

**T**O one who is accustomed to the life of the big city, it is always of great interest to hear or to read of those whose lot has cast them in the distant village, hamlet or farm. Life is altogether different for them, and their problems and their interests are far removed from those who live in the large industrial centers of this land.

To the Jew who dwells in these far removed settlements, there is the additional problem, unknown to his non-Jewish neighbors, of maintaining his Jewish identity, his interest in and his affiliation with his fellow-Jews throughout the world.

The writer had the occasion, on some of his travels, to get a glimpse of this Jewish life in different parts of the country. Traveling along the Sante Fe route to California, the train made a lengthier stop than usual at a small town in New Mexico—Albuquerque. Meeting a Jewish resident who strolled past the station, the writer learned that the small Jewish settlement had built a beautiful Synagogue, that they already enjoyed the services of an ordained Rabbi, and were grappling with the same problem that baffles their brethren in the larger cities—how to keep their young within the fold of their faith. Charity work, too, was done, and care taken of the many poor wayfarers who passed through their town.

In Colorado Springs, the writer was able to observe Jewish life at closer range. The Jewish community there is very small, many of its members having come from the East because of their health. They engage in business and are quite successful. Though quiet and modest in their ways, the taint of anti-Jewish prejudice is to be felt. In the Rotary Club, where the writer was invited to deliver an address, Jews will at times be asked to listen in, and will even be called upon for help to secure speakers and entertainment, yet actual membership is denied them. The Jews, though resentful of this action, feel themselves too weak to combat such social ostracism, and take it rather philosophically. Here, too, in their community of less than a hundred families, there is to be noted the usual forms of Jewish organizations. *Minyanim* for religious services, a small Zionist group, Hadassah and Council of Jewish Women, and above all, a thirst for a Jewish message. One can hardly describe the eagerness with which they flock to listen to an address or lecture from some fellow Jew who happens to visit them.

Of all the smaller groups that this writer came in contact with, none fascinated him more than the Jewish community in Tupper Lake, in the Adirondack region of New York State. Visiting this pretty town, he noticed on one of the main streets a well-built Synagogue, the symbol of some organized Jewish life. He soon learned from

a member of one of the best families an interesting tale that told in most eloquent fashion of the heroic struggle of the community to live as Jews. There were thirty-five Jewish families in the town when the Synagogue structure was built, and each made heavy sacrifices for its erection. "Now there are only nine of us left", the lady communicant added with a touch of sadness in her voice. But these nine families are determined to preserve their Jewish communal life. The few women meet at regular intervals and pay their contributions as members of the Hadassah. The men get together and offer their help to the American Palestine Campaign. On the High Holydays they import a "preacher-cantor" from New York to lead them in service. They bemoan, however, the fact that they cannot teach their children the Jewish traditions. They have not the means to maintain a Hebrew teacher and a Hebrew School. They were trying to arrange with a Rabbi of a community forty or fifty miles distant to come to them once or twice a week and to meet with the young. But though fighting a hard battle, they do not regard it a losing one. They are determined to save their children for Judaism and no sacrifice will be too great for them.

**A**S one travels thus through these outlying communities, one becomes impressed with the great need for some central agency, representing unified, organized action on the part of American Jewry, to give these people a helping hand to save their Jewish life. They ask for no charity. They want advice and encouragement; above all they want inspiration and a guiding hand. The United Synagogue of America, to its credit be it said, has already done yeoman service in this field. But so much more could and should be done. The field for action is vast, the opportunities for such service are manifold, the reward that would come to us through such work beggars description. All that is needed is the will to achieve it!

## LEON MOTZKIN

### A GREAT FIGURE PASSES

**A**S the "Review" goes to press, the sad news comes to us of the death in Paris of Doctor Leon Motzkin, one of the most beloved servants of Israel and an indefatigable worker in the interests of our people. Co-worker with Herzl in the founding of the Zionist Movement, he gave of himself wholly and devotedly to the upbuilding of Eretz Israel and to the safeguarding of Jewish rights throughout the world. He was the great parliamentarian of the Jewish people, the man who presided over many of the historic Jewish assemblies in modern times. His judgment was always respected. He had no foes; all parties and factions looked up to him for guidance, for they felt that his heart transcended all factions and beat with an unbounded love for the whole people.

We shall miss his fine leadership and counsel. We thank God for the blessings that Motzkin's life showered upon Israel.

—I. H. L.

# IN THE PERSONAL COLUMN - - - By A. Z.

**T**HIS department, ever on the hunt for celebrities to gather into the fold, has found a gentleman who travelled with Charlie Chaplin when he first came to the United States in the vaudeville skit "A Night in an English Music Hall." This gentleman reports that at that time Chaplin went to the synagogue during the high holydays.

The comedian's Jewishness has long been a matter for debate. He himself is non-committal. The gentleman responsible for this new light on a weighty matter further reports that recently Chaplin was dining in a Hollywood restaurant popular with film people. Joe Frisco, candid and forward as usual, walked over to his table and stated unceremoniously:

"I understand you're Jewish, Charlie."

"Must you bring that up again?" responded Chaplin.

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**I**NCEDENTALLY, this department hopes its readers know that Josef Von Sternberg, the director of Marlene Dietrich, and an important man in Hollywood generally, is Joe Steinberg, of New York.

The story of how he reached fame runs something as follows: After hanging about the studios for some time and being regarded with amusement by his superiors he managed to make a picture called "The Salvation Hunters". The cost was a few thousand dollars and the money was dragged in from here and there. Sets were borrowed and actors worked on speculation. The picture was seen by Chaplin who, according to the legend, thought it so bad as to be a worthy subject for a gag. He thereupon called up Douglas Fairbanks and told him he had just viewed a new picture by an unknown, and that it might make a fortune. This was in the days when Wall Street was in flower, and Fairbanks subscribed \$30,000 for a half interest on the spot. Chaplin did likewise and thus both gained control of the picture.

When Fairbanks saw the work it is said he almost passed out. But Chaplin continued the plot by relating to Joseph M. Schenck the same story that he had told Fairbanks. Schenck offered the partners \$75,000 for their rights and his offer was promptly accepted.

Now Schenck saw "The Salvation Hunters" and learned the unhappy truth. There was only one way to salvage the investment: by taking Chaplin's and Fairbank's recommendations seriously and putting out the film as a new work of high merit.

And so it was done. The picture was ballyhooed extensively and reached Broadway as a discovery made by Chaplin and Fairbanks.

Despite this apocryphal narrative "The Salvation Hunters" was a fairly good picture. It was terribly slow and took itself too seriously, but it had a Chechovian flavor that gave it a good deal of attraction for discriminating movie-goers.

Of course, for Hollywood, it was a strange production, and Von Sternberg has never done anything like it

since. It was through this picture that he got his chance as a director and, oddly enough, made his first success with a rapid-fire gangster film.

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**T**HE foyer in the office of Samuel Leibowitz, the criminal lawyer, is a unique place. Running around all the four walls, like a fresco, are photographs of the trials and the chief characters and scenes relating to Mr. Leibowitz's most prominent cases. Some of the pictures are gruesome. There is one showing Vivian Gordon as she was found dead in Van Cortlandt Park. She is lying outstretched on a slope, her clothes muddy and crumpled, her head sagging into a mass of clothes and leaves and twigs, her hat thrown a distance away. There is another picture of Vincent Coll happily emerging from confinement after his dramatic acquittal of the Harlem baby-murder charge. Coll did not enjoy his happiness more than a short time when he was despatched by a law outside that of the government.

Mr. Leibowitz has just gone South to continue the Scottsboro trial. He has no hope for the immediately favorable outcome of the case, and he and his associates are resigned to the belief that they will have to go before the Supreme Court for its final adjudication.

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Max Baer's success in his first picture, "The Prize Fighter and the Lady" is most unusual. He is the first athlete in the history of the screen to receive genuine praise from critics. The only one who made a passably agreeable entrance to the movies was Johnny Weismuller. But his part was restricted to the sort an athlete could go through without trouble. Baer's role, on the other hand, calls for some real acting.

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**G**EORGE S. KAUFMAN, with the exception of Eugene O'Neill, is the most prosperous playwright on Broadway, a reward for being the most brilliant of the American theatre's satirists and the most expert of its technicians. But Mr. Kaufman has another accomplishment. He is the leading bridge player in the theatrical profession, though he becomes very diffident when faced with this notability.

Some time ago an editor of a bridge book sent him a bridge problem with the request that he time himself in solving it. Back came the problem to the editor with a note which stated that Mr. Kaufman thought his six-year-old daughter could solve it in something like thirty seconds.

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# CLIPPED WISDOM

**T**HREE is under the mandate an obligation to facilitate the establishment in Palestine of a national home for the Jewish people. But at the same time there is an equally definite obligation to safeguard the rights of all the inhabitants of Palestine. Both obligations will be most carefully observed. It will be the constant aim of British policy to foster and promote the well-being of all Palestine.

—Sir Philip Cunliffe-Lister  
Colonial Secretary at London

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**T**HE world has hardly recovered from the news of Professor Lessing's murder in Marienbad, and already public opinion is everywhere being excited by the threats aimed at Professor Einstein. It is said that the German National Socialists have placed a price on his head. While he was alive, Professor Lessing modestly refused to be compared with Einstein, but the Lessing affair and the Einstein affair are one. To the National Socialists there is no distinction of mental calibre; they know only Jews, who must be exterminated. What these Jews have done and are doing is to them a matter of supreme indifference. For most of these folk who have restored the Wotan cult and are trying to drive the latest type of high-powered automobile straight into the primeval forest have no understanding at all of mental achievement.

—George Bernhard  
Former Editor of the "Vossische Zeitung"

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**W**HY are we Germans who are abroad fighting against slavery? From motives of grief and pride in our Germany. Shall I, born on the soil on which my forebears strove for centuries for the fatherland, suddenly let myself be told by howling hordes what fatherland is? Shall I, who have never brought anything to completion and mastery except in German thought and in the German language, let myself be instructed by half-barbaric, half-educated brown youths as to what constitutes German spirit and German soul? Whatever happens to us does not anger us as Jews; at least, not only as Jews, but also as Germans.

—Theodor Lessing

Famous German-Jewish Philosopher, who was recently assassinated at Marienbad.

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**U**NLESS a more serious attempt is made to counteract it, the German propaganda machine set up by Hitler and his henchmen in Germany with branches in many parts of the world, America included, will soon be able to point to considerable fruits of its labors. In the course of the past week or two there were a number of instances deserving more than passing notice. Thus we find Dean Henry Holmes of the Graduate School of Harvard University upon his return from Europe telling the Associated Press that he has changed his views of the Hitler Government since going abroad. "I think now," he is quoted as saying, referring to the present regime, "that it is something Germany needed, and may

turn out well." Following a number of other observations, he added the significant remark: "I think that reports of Hitler's oppression of the Jews have been exaggerated."

Damaging propaganda of this kind should not be permitted to pass unchallenged. Dean Holmes, of Harvard University, should be asked to explain what he had in mind when he said that "Hitler's oppression of the Jews has been exaggerated." Is it possible he is unaware of the ruthless policy of extinction persistently pursued by the present German regime? Can it be he is ignorant of the scores of instances that are now a matter of record? Should one in his position permit himself to make statements without first ascertaining all the facts in the cases? Or does he consider this unleashing of Nazi barbarism incidental and of little significance? As recently as last Monday morning, Heywood Broun, in his syndicated article appearing throughout the country, quoted a communication received by him reaffirming what so many of us feared all along, namely, that there has not been the slightest let-up in the treatment of the Jewish inhabitants of Germany by the infuriated Nazis. Surely these facts were at the disposal of the Dean of the Harvard Graduate School, unless he preferred deliberately to ignore them.

There have been other instances of whitewashing in the course of the past few weeks. There will probably be a great deal more of this type of propaganda in the near future. Frank H. Simonds, distinguished journalist, in his syndicated article in newspapers last Sunday, pointed to "the war the Nazi regime in the Hitlerized Reich is making upon a free press alike at home and abroad." Simonds knows whereof he speaks. His observations should serve as a warning.

—*The Jewish Exponent of Philadelphia*

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**T**HE German government also has authorized the publication of a book containing denials by prominent Jews of any atrocities or deeds of violence. This has been printed in three languages—French, English and German—and placed in all tourist centers. I saw many of them at Baden-Baden.

I asked one of the rabbis who wrote the denials how they were obtained. He told me that one night, shortly after the Reichstag was dissolved, he and his Jewish friends were rounded up and taken to Goebbels' office. There they were commanded to sign denials already prepared and printed. When they at first refused, Goebbels threatened to kill them all and inflict additional suffering upon their families. Under such compulsion they had no choice. They signed.

—*Richard Neuberger in the New Republic*

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**A**ND still there are multitudes among us who would put up the bars against any future Morris Hillquits and Felix Adlers. They forget that the greatest leader of mankind was a Jew who was born in a stable.

—*Oswald Garrison Villard*

# THE BROOKLYN JEWISH CENTER

## ITS ACTIVITIES AND PURPOSES

PASSING by on Eastern Parkway at the number 667 you will see a gracefully impressive building of white stone. It is somewhat reminiscent of the Metropolitan Museum of Art, and you will think that it is indeed an art institution, or at least some exclusive town club. And as you will wonder why such a club is located so far from Fifth Avenue you will discover that this is not a club but the Brooklyn Jewish Center. You will doubtless be surprised, for experience, unhappily, has taught you that Jewish institutions are not usually housed in sumptuous buildings nor set on spacious grounds.

Should you now go up the wide stone steps and cross the flagged terrace you will find yourself in a beautiful, high-vaulted foyer, a pillared marble staircase at one side leading to the floors above. The chiselled stone walls bring to you a feeling of dignity and repose, and you are grateful that a Jewish institution can impress a visitor with such qualities.

And should you have entered in the evening you might see many people entering a large auditorium leading off the foyer, designed in the manner of a salon. And should you stay awhile you will see appearing on the platform a distinguished world figure, who has been brought here especially to deliver a message of cultural or topical import.

You will want to see the other parts of this striking building. Passing down one flight of stairs you will find yourself in the labyrinthian mazes of an extensive and well-equipped gymnasium as is to be found in the entire city. As an introduction you pass through five hundred locker rooms and a number of larger private dressing rooms. You then see the gym-

nasium proper, an immense sports hall, almost four thousand square feet in area. It is fitted with complete equipment for every phase of physical development. You will see eager and spirited men playing basket-ball, handball, volleyball; doing trapeze work and other gymnastics. And all activities, you will find, are directed by capable instructors who see that this work does not only yield recreation but brings about vigorous and healthy bodies. You will be told that the gymnasium and all its facilities are available to both men and women, alternate days being reserved for each.

A rest room, furnished with all the necessary conveniences, leads into the "mirror plunge," which is a swimming pool, twenty by sixty feet, with a capacity of sixty thousand gallons of filtered and sterilized water. Here are also eleven showers, with a continual flow of hot and cold water, and the electric cabinet baths (artificial sun baths) the hydro-therapeutic department, the hot room, the steam room and drying room —giving all the service of a modern Turkish bath establishment, including expert masseurs and masseuses.

Returning to the main lobby and ascending the marble staircase you will reach a mellow lounge and reading room where you see members at ease in deep lounging chairs reading or chat-

t ing with friends. Or, in quiet corners, others are writing at tables. It is a scene such as you might find in an English mansion.

A private dining room leads off from the lounge where members are served with attractive dishes prepared under the direction of the best kosher chefs in the city. A larger dining room on the same floor accommodates be-



*The Foyer*

tween two hundred and two hundred and fifty diners, and is used for formal occasions.

Going up another flight of stairs you will reach a cathedral-like foyer. This leads on one side to the main synagogue, one of the largest and most beautiful houses of worship in the country. It is almost a hundred feet in length and forty feet in height, with a great dome and the walls ranged with stained-glass windows. Besides the service, lectures are held here by the Rabbi of the Center and visiting clerics or leaders of Jewry. You will see here congregations not exclusively of elderly people, but of the young as well, crowding in thousands to hear the addresses and to listen to the musical services.

¶ On the other side of the foyer are the suites of rooms for the gatherings of men and women members. Here the various clubs meet and smaller entertainments are given.

You pass on to the third floor where you will see the educational departments of the Brooklyn Jewish Center: the Hebrew School, the Academy, a dual school where both Hebrew and English scholastic courses are given up to High school, and an institution which is recognized by the State Department of Education; the Kindergarten and pre-Kindergarten classes. The instructors in all these schools are of the highest standing obtainable, the Academy being under the direction of Dr. McCall, Dr. Harold Rugg, and Dr. Edwin Reeder, all Professors of Education at Teachers College, Columbia University, as well as of the Rabbi of the Center.

Another flight of stairs and you are on the Roof Garden, with a seating capacity of five hundred. Here during the summer months, physical recreations and entertainments are enjoyed by the members.

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We have taken this little tour through the building of the Brooklyn Jewish Center. But this is merely the physical home. Beautiful as this is, the purpose of the Brooklyn Jewish Center goes beyond providing recreational luxuries and cultural advantage. Its purpose is to bring home to Jewry the binding spirit of the Jew, so that the great legacies which belong to Jews shall be known to them.

*The Lounge*



The forums which the Center conducts are famous throughout the country. About sixty lectures, exclusive of the Friday evening talks, are given during the ten months' active season in the institution. Many famous persons have made their only New York or Brooklyn appearance on the Center platform. A partial list of some of those who have spoken in the Center during the last few years reads like selections from Who's Who:

Heywood Broun, U. S. Senator Wm. E. Borah, Rev. S. Parkes Cadman, Clarence Darrow, Prof. Will Durant, Lion Feuchtwanger, Rev. John Haynes Holmes, Prof. Mordecai M. Kaplan, Sinclair Lewis, Hon. Ogden L. Mills, Edgar Ansel Mowrer, Prof. Scott Nearing, Prof. Edwin R. H. Seligman, Rabbi Abba Hillel Silver, Oswald Garrison Villard and Rabbi Stephen S. Wise.

Two new undertakings launched during 1933 have received high praise as being singularly meritorious and of beneficial influence in the community. One is the "Brooklyn Jewish Center Review", a monthly magazine



*The Gymnasium*

of general Jewish interest. In content, format and scope this publication is quite beyond any undertaken by a Jewish institution. It is sent free to all members.

The second enterprise, begun in November, 1933, is the "Institute of Jewish Studies for Adults". This is a series of study courses unique in Jewish education, since it is provided free and receives credits from the Board of Education.

The courses are for adults and are given in the evenings. They range from the teaching of conversational Hebrew, through Jewish history and literature to various phases of contemporary life. There are nine subjects, each under the direction of a scholar. For what is prob-



*The Synagogue*

ably the first time in New York City a layman may acquire, without any charge save a registration fee, a full and competent knowledge of the language, history, philosophies, literature and religion of the Jews.

These courses of study were originated by Dr. Israel



*The Dining Room*

H. Levinthal, one of the leading Hebrew scholars in the land.

An outstanding feature of the Brooklyn Jewish Center activities are the Wednesday evening lectures.

These lectures are grouped in monthly courses of four, and they are planned to offer contrasting subjects each month. Psychology, literature, philosophy, drama, economics, are some of the subjects that have been covered in these lectures. Dr. Will Durant and Professor Joseph Jastrow have been among those conducting psychology courses; Heywood Broun has lectured on the drama; V. F. Cal-

verton and G. F. Beck have lectured on literature. The 1933-1934 season of Wednesday night lectures began with a course on economics by Scott Nearing and one on Jewish history by Professor Henry Slonimsky, formerly of John Hopkins College.

These lectures are free to members, and constitute courses of study as well as evenings of intellectual recreation.

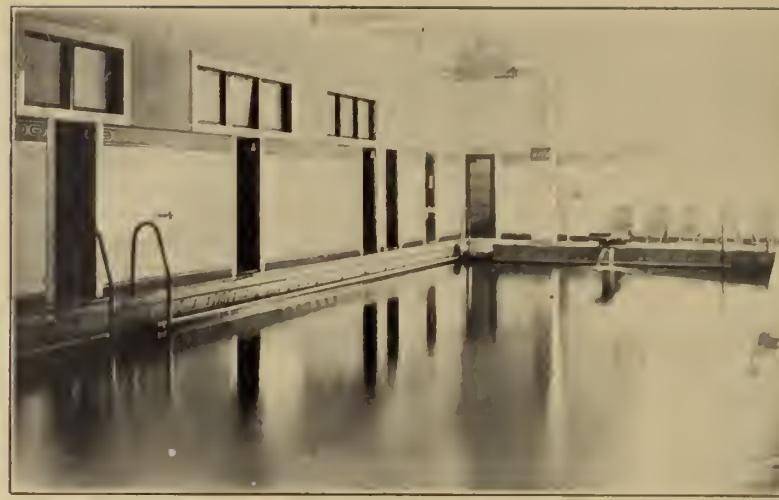
The Brooklyn Jewish Center also prides itself on the organization of its clubs for junior members. The Center fosters Junior Intermediate clubs with the aim of encouraging the social, cultural, literary, ethical (not forgetting the athletic) development of its young. The leaders for these clubs are selected on the basis of their knowledge, their personality and their ability to understand children. Parents observing the activities of these clubs will be impressed with their operation as miniature training schools for the production of fitting members of the Jewish community.

These high purposes and the broad range of its activities, make the Brooklyn Jewish Center a center of Jewish communal life of the finest character.

Within it Jewish men and women, and the Jewish young, acquire the stature that only such an environment as this institution provides can bring about.

The Brooklyn Jewish Center is not a neighborhood institution, and its membership is not limited to the district in which it is located. Its aim is to be a uniting point for Jewry of the entire borough. Judging by the numbers which are drawn to its activities this aim is being realized.

New members are welcomed, and enrollment is not difficult, requiring only the endorsement of an existing member and the repute of a lady or gentleman. The various committees of the



Center have a standing invitation to prospective members to visit the institution. The tour around the building that has been made in this pamphlet can be made into an actual and pleasurable experience. A request to the secretary by letter or telephone will be followed by all the necessary arrangements for an evening or daytime visit.

*The beautiful "mirror plunge" of the Brooklyn Jewish Center, one of the largest and finest swimming pools in New York City.*

## *What A Member of the Brooklyn Jewish Center Enjoys:*

The membership fees in the Brooklyn Jewish Center are: \$50. per year for a family; \$37.50 a year for single men; \$25 a year for single women.

*The privileges, besides the use of the beautiful building, are:—*

### **The Forum—**

Approximately 60 lectures by notable speakers per year, of which about fifty are free to members. For the others a slight charge is made.

### **The Gymnasium—**

Entirely free to all members. The activities comprise swimming, basketball, handball, volley ball, calesthenics, reducing courses for both men and women, health courses, both through physical instruction and lectures, therapeutic treatments, roof garden.

### **Social Activities:**

Clubs within the Center and their various entertainments, including dances and dinners.

### **Dramatic Club:**

All who wish to join are given dramatic training by a noted actor or director, and three or four productions are made every year. Instructors during the past few years have been Moss Hart, now the famous Broadway playwright, and Benjamin Zemach, noted member of the former Habimah.

### **The Institute for Jewish Studies For Adults:**

Courses: Elementary Hebrew; Intermediate Hebrew; Conversational Hebrew; Jewish History; Jewish Religion; History of Jewish Literature; The Bible as Literature; History of Zionism; Contemporary Jewish Life. Classes weekly. No charge.

### **The "Brooklyn Jewish Center Review"**

Monthly twenty-four page magazine of Jewish interest. Free to all members.

### **The "Brooklyn Jewish Center Bulletin"**

Weekly schedule of activities. Mailed free to members.

### **The Academy, Hebrew School, Three-Day-a-Week School for Girls and Kindergartens:**

Reduction in fees to all members. Sunday School free to members only.

### **Bar Mitzvahs and Marriage ceremonies:**

Performed by the Rabbi and Cantor of the Center. Reduced rates to members.

# PALESTINE AND THE JEWISH HOMELAND

(Continued from Page 4)

The word "facilitate" means to lessen the labor of—to make less difficult. The Standard Dictionary defines it as meaning: "To free more or less completely from obstruction or hindrance."

Here, then, is an undertaking which, in the broadest and most comprehensive language, seeks but one thing—by sustained and enduring effort to facilitate the successful conclusion of the determination to do the utmost that is necessary to embody in fact that on which the British Government has fixed its purpose—the "object"—the National Home. The words used are commensurate with the sufficient and controlling reasons which may, nay must, of necessity, call forth sustained effort, and commensurate with the immensity of the undertaking.

" . . . declaration of sympathy with Jewish Zionist aspirations . . . "

THESE words are taken from the letter of Lord Balfour accompanying the Declaration, a letter which may be said to constitute the preamble to the Declaration and illuminates its purpose and intent. In effect these words constitute an endorsement of the political aims of Zionism, a positive sanction, direct recognition and general approval of the Zionist ideal.

Since there is nothing in the preamble or in the Declaration to indicate a contrary intent, all the "Jewish Zionist aspirations" are incorporated by reference and must receive their full significance as they existed and were known, at the time, to the British Government.

The Declaration, and all subsequent instruments on which the status of present-day Palestine is based, speak affirmatively of a Jewish National Home, but are silent with respect to a national home for any other people. They contain no hint of any intention to create a national home for the Arab or any other inhabitants of Palestine. By virtue of the Declaration and the mandate which embodies it, the right to establish a National Home in Palestine has become vested in the Jewish people alone.

The purpose which was to be served by the establishment of the Jewish National Home necessarily implies that a similar right in Palestine was not intended to be granted to any other people. The Jewish National Home was a curative remedy designed to rectify the unfortunate and precarious condition of an entire nation. Any other national home in Palestine would consequently negative the remedy intended, frustrate the privileges implicit in the proposed Jewish

homeland and render its establishment of practically little value.

THERE are no words in the Declaration that in the remotest way relate to another national home in Palestine. It is therefore obvious that a claim by any other nation to a right to establish there a national home would have to be based entirely on implication derived from the terms of the Declaration and the Mandate. Can such a grant be implied? The question must be answered in the negative. For, in granting to the Jewish people the right to establish *their* National Home in *Palestine*, the Declaration and the Mandate thereby granted to them exclusively the geographical basis necessary for a National Home and disposed completely of the power of England or the League of Nations to grant a similar right to any other people for the same territory.

By common reason, therefore, the agencies which endorsed the Jewish National Home in the Balfour Declaration and later in the Mandate, have no more right to authorize the establishment in Palestine of a Home for another nation, which would necessarily be in contravention of the Jewish National Home, than it has the right to transfer the Jewish National Home to the Arab or to authorize the Arab to demolish the Jewish Home. The right of one people to establish a National Home in a defined territory necessarily excludes the establishment of a like home in the same

territory by a different people. Had England or the League of Nations not intended, in their grants, to give to the Jewish people such an exclusive right, it should, and would, have expressed such extraordinary negation in unmistakable language and not have left it to implication. In the absence, therefore, of a similar declaration in favor of the Arab or any other population in Palestine, the conclusion is unescapable that the Jewish National Home was necessarily intended to be created to the exclusion of any other National

Home in Palestine. It is an established rule of construction of legal documents that where one proviso is expressly stated others will not be implied. *Expressio unius est exclusio alterius*. Moreover, the specific reservation regarding the civil and religious rights of non-Jews in Palestine, which definitely limits the rights thus reserved, decisively proves that His Majesty's Government and the League of Nations did not intend the Declaration to mean any other but a Jewish National Home. The rights granted to these non-Jewish inhabitants can extend no further than specifically stated:

(Continued on next Page)

" . . . It being clearly understood that nothing shall be done which may prejudice . . . the rights and political status enjoyed by Jews in any other country."

To interpret the Declaration as to include national home rights to non-Jews, would be to en-graft upon this reservation a meaning of which it is not susceptible. The effect of such a construction would be a repeal of the Balfour Declaration and would amount to a new Balfour Declaration. In other words, the National Home grant to the Jews and the rights to non-Jews would be repealed by implication. The document would repeal itself, which would be a *reducio ad absurdum*.

**F**URTHERMORE, the granting of right to the Arab inhabitants in Palestine to establish there their National Home would be plainly at variance with and in violation of the National Home policy as formulated by the League of Nations. This policy is deemed to apply to a whole nation, the purpose being to provide such nation with a National Home in a definite territory which at one time belonged to this nation, this nation meanwhile not having acquired a new and different territory of its own. It is safe to say that the according of National Home rights in Palestine to the Jewish people was a direct consequence of their having been recognized as a nation without a National Home, and because of their historical connection with Palestine. By a parity of reasoning, to bring the Palestinian Arab within the operation of this policy and to warrant granting him the right accorded the Jews, the essential elements which lie at the very foundation of the Home policy as aforesaid would have to be present.

It is needless to stress that the fundamental principles discussed above are totally wanting in the case of the Arab. The Arabs in Palestine do not, like the Jews, constitute a nation. Ethnically, sociologically, linguistically and religiously, they are one race and one nation with the Arabs in the Hedjas and Mesopotamia. The political individuality of the Arab in these countries is likewise one and the same with the Palestinian Arab. This is conclusively proved by the British and French negotiations with the Sheriff of Mecca. The Sheriff in these negotiations represented the whole Arab race, including the Arab in Palestine. The object of these negotiations was to establish a Confederation of Arab States including Palestine. However, there never was any intention on the part of the Arabs in Palestine to create in that territory an independent national community.

**I**T is of the highest importance to the happiness of the Arab and the Jew to understand that their respective rights in and to Palestine are entirely different and yet are not in conflict. The Arab must understand that Palestine to the Jew is not merely a holy land but his fatherland. That the Balfour Declaration and the Mandate are grants of restoration of the Jewish people to Palestine for the purpose of reestablishing there their ancient homeland. That this right belongs to seventeen million people and not merely to the Jewish inhabitants of Palestine. That the right of the Jew to live in his National Home implies a right to rule within it. That the political and spiritual salvation of the Jewish nation can only be brought about through independent political existence and complete Jewish supremacy in their homeland.

Nor has the Arab any just ground for complaint if required to adhere to such an understanding. Of all peoples who participated in the War no one received the rich reward the Arab has. An apt statement of what share the Arab obtained in post-war settlements was given by Lord Balfour in his Albert Hall speech of July 12, 1920. He said in part:

"So far as the Arabs are concerned . . . I hope they will remember . . . that the Great Powers, and among all the Great Powers most especially Great Britain, have freed them, the Arab race, from the tyranny of their brutal conqueror, who had kept them under his heel for these many centuries. I hope they will remember it as we who have established the independent Arab sovereignty of the Hedjaz. I hope they will remember it is we who desire in Mesopotamia to prepare the way for the future of a self-governing, autonomous Arab State, and I hope that remembering all that, they will not grudge that small notch—for it is no more geographically, whatever it may be historically—that small notch in what are now Arab territories, being given to the people who for all these hundreds of years have been separated from it—but surely have a title to develop on their own lines in the land of their forefathers, which ought to appeal to the sympathy of the Arab people as it, I am convinced, appeals to the great mass of my own Christian fellow-countrymen."

**T**HE Arab must be content with the ample possessions already granted him. He must not covet more, especially since the land he covets was the land through which he was assisted to his own kingdoms, which contain upwards of a million square miles. As Lord Robert Cecil explains it:

"Nor has the Arab State any ground for complaint. The recognition of a Jewish National home was part of the terms on which the Arab State was brought into existence."

The world must know that the Jewish right to Palestine is the fruit of no bargain, the result of no compromise or intrigue, but is founded upon the immutable principles of natural justice, confirmed in international agreements of unusual solemnity. That the mandate for Palestine assures the Jewish National Home perpetuity of existence and operates as a decree of perpetual exclusion to any other national home in Palestine. That neither the validity of the Jewish home nor its continuance depends upon the consent of the Arab or the will of its sponsor, the Mandatory.

England, too, must understand the sacredness of the trust and the greatness of the task to which Providence called her. She is in Palestine to fulfill a solemn international obligation. She must keep uppermost in mind that the ruling, master principle in the undertaking committed to her is the establishment of the Jewish National Home. It is her duty to make this Home paramount in reality, and not only in appearance, to all legislation and administration in Palestine. In the language of Article 2 of the Mandate:

"The Mandatory shall be responsible for placing the country under such political, administrative and economic conditions as will secure the establishment of the Jewish national home. . ."

# CENTER NEWS

## A GOOD FRIEND TO BE HONORED

**I**T is inconceivable how any institution in Jewish life could succeed in weathering the threatened annihilation due to the depression were it not for the inevitable small group of men and women who almost alone carry the increasingly heavy burden of helping to maintain the organization to which they devotedly dedicate themselves.

If in these times of stress, when some of the largest financial institutions of Rock-of-Gibraltar-like strength are forced to crumple to a dust, a great many of our charitable, religious, and educational institutions manage to hold their own, the credit is invariably due to the chosen few. Despite all hardships, disappointments and even abuse, they are found in the forefront of those fighting for the further existence of the institutions which are nearest to their hearts.

Day in and day out, year after year, they are on the job in this or that capacity, making plans, solving problems, and continually "schnorring" so that their pet institution might go on with its accustomed work unhampered by lack of financial support.

It is needless to say that the continued existence of the Brooklyn Jewish Center is due to such an "inner group" of devoted followers. To one of these men it will be our privilege to publicly express our gratitude in the near future. We refer to our friend, Mr. Henry Seinfel, to whom a testimonial dinner will be tendered on Sunday evening, December 10th.

Our acquaintance with Mr. Seinfel dates back to the early days of the founding of the Center. There are many among us who remember his active communal endeavors for the past thirty years. He always aligned himself with Jewish cultural and religious activities, be that the Ohev Sholom Congregation, the Stone Avenue Talmud Torah, Temple Petach Tikvah, Zionist Organization, United Synagogue, Federation of Jewish Charities, or the Brooklyn Jewish Center. He was ever in the front ranks, never shirking any duties or responsibilities. He gave money and made others give; he worked and made others work; he was always a shining example to the community.

We watched him at close range throughout his affiliations with the Center, admiring his zealousness and sincerity of purpose. It may be literally said that he never undertook a task that was not brought to a successful fruition. To have undertaken the chairmanship of a committee of any function was fifty per cent assurance of success. He served in many capacities; he was chairman of the most important public functions, beginning with the very celebration of the dedication of our building; he was chairman of various standing committees and he was Secretary and is now First Vice President of the institution.

We know that we express the sentiment of the Center membership when we extend to Mr. Henry Seinfel sincere wishes for many, many years of happy and healthy life together with his beloved wife and family, who have sacrificed much of his companionship to enable him to

devote himself wholeheartedly to the causes which he served.

## THE REMARKABLE RESPONSE TO THE INSTITUTE OF JEWISH STUDIES

**O**NE of the most encouraging signs in the revival of Jewish interest among the Jews of America is the hearty response that has been noted throughout the land to the appeal for Adult Study. Everywhere men and women are turning to the Jewish sources for knowledge and inspiration.

We of the Center have been more than gratified at the remarkable interest that has been displayed in the opening of the new Institute of Jewish Studies for Adults which our institution is now sponsoring. Almost 300 men and women registered, and the enthusiasm displayed by the new students is such as to give cheer to every Jewish heart. It was interesting to watch the expression on the faces of the men and women as they left their class rooms. Their eyes seemed to sparkle with the joy of youth, their countenances beamed with smiles, here was a happiness that radiated throughout the entire building. "We are the Am Ha Sefer again", they seemed to say. And as you looked upon them, you instinctively felt the assurance expressed by the ancient Sages—"As long as the Voice of Jacob is triumphant, the hands of Esau are powerless against him."

The Center has added a crowning laurel to its glorious diadem of achievements. The Institute is but another proof of our resolve to try, in the spirit of the Psalmist, ever to go from strength to strength.

## PROF. SCOTT NEARING TO SPEAK ON "IS PEACE POSSIBLE?"

The fifth and concluding lecture of the series on "What Is Happening in the World and Why" now being delivered at the Center by the famous sociologist, Prof. Scott Nearing, will be given on Wednesday evening, November 29th, at 8:30 o'clock. On that evening Prof. Nearing will discuss the subject "Is Peace Possible?"

Admission to the lecture will be 25 cents to Center members upon presentation of their 1933 membership cards. A fee of 50 cents will be charged to non-members.

## ANITA BLOCK OF THE THEATRE GUILD TO ADDRESS CENTER FORUM ON DECEMBER 4th

The speaker at our Forum on Monday evening, December 4th, will be Miss Anita Block, Reader of Foreign Plays of the New York Theatre Guild. She will speak on the subject "Conflict in Sex and Marriage in the Theatre".

## VICTOR F. CALVERTON, FORUM SPEAKER NOVEMBER 27th

At our Forum on Monday evening, November 27th, we shall have as the speaker, Mr. Victor F. Calverton, who will speak on: "Is There Liberty in the Modern World?"

(Continued on next Page)

Mr. Calverton has spoken from our Forum platform on several previous occasions. He is a frequent contributor to almost every important American magazine and the author of "The Newer Spirit", "The Bankruptcy of Marriage", "The Liberation of American Literature", "Woman's Coming of Age", etc.

#### PROF. HENRY SLONIMSKY TO DELIVER COURSE OF FOUR LECTURES IN DECEMBER

A course of lectures on "The Psychological Background of Anti-Semitism" will be delivered on four Wednesday evenings during the month of December by Prof. Henry Slonimsky of the Jewish Institute of Religion.

The first lecture on Wednesday evening, December 6th, will be on the subject "Analysis of Anti-Semitism", in which he will discuss the inner unacknowledged grounds why the Germans hate the Jews. "Forms of Jewish Self-hate" will be the subject of his second lecture on December 13th. In this lecture he will discuss the corrosive effect upon the Jewish psyche, as exemplified in such personalities as Otto Weininger, Maximilian Harden, Theodor Lessing. "The Life and Work of Theodor Lessing"—a Jewish "pilgrim's progress" from abnegation of Judaism to return and martyrdom, will be discussed during his third lecture on December 20th. The concluding lecture will be on the subject "How Anti-Semitism May Affect the American Jew".

This course of lectures should be most interesting in view of the present wave of anti-Semitism in Germany and elsewhere.

Prof. Slonimsky is an excellent speaker and his lectures delivered in our Center several years ago were enthusiastically received and highly praised. He was formerly lecturer in Philosophy at Columbia University, Associate Professor of Philosophy at John Hopkins University, and a Professor at the Hebrew Union College at Cincinnati.

Admission to the entire course will be free to Center members upon presentation of 1933 membership cards. Non-members will be required to pay a nominal admission fee of twenty-five cents for each lecture.

Our Sunday Afternoon Group for Girls and our Sunday Afternoon Group for Boys, have been in existence just one month. In that time we have witnessed the Rodeo at Madison Square Garden; seen the Championship Polo Game at Fort Hamilton; watched the Pittsburgh Pirates battle the Brooklyn Dodgers to a tie at Ebbets Field and visited the Aquarium, Statue of Liberty and the downtown financial district, around the Sub-Treasury Building.

Plans have been made to visit the Yeshiva College and the Seminary, as well as the Jewish Museum. We will also inspect one of our large ocean liners, visit a flying field and a broadcasting station and several of our world-famous museums and zoos. Our program will also take in several concerts, shows and moving pictures and visits to industrial plants which will be suitable for the members of our group. While the weather is still in our favor, our program will consist of outdoor events.

We are attempting to organize classes for swimming instruction and for arts and crafts. A suggestion has

been made by several of the parents that a trip to Niagara Falls or Washington or some other point of interest, be planned for the Christmas Vacation Period. We would like to have the reaction of the rest of our parents to this idea.

If you are interested in registering your children in these groups please communicate with the Center at once. We will be glad to have you meet our group leaders in order to satisfy yourselves as to their ability and qualifications for the handling of the children.

#### HENRY SEINFEL TESTIMONIAL DINNER PROMISES TO BE A HUGE SUCCESS



The committee in charge of the Testimonial Dinner to be tendered to our First Vice President, Mr. Henry Seinfel, on Sunday evening, December 10th, is hard at work to make this event a notable one in the history of the Center.

Our former President, Mr. Isidor Fine, chairman of the committee in charge of the affair, has issued a call to the members of the institution to make reservations for the dinner and thereby pay

a deserved tribute to one of the most conscientious workers in behalf of the Center.

In setting the price of reservations at \$3.00 per person, the committee wanted to make it possible for every member of the Center to attend this dinner and to honor Mr. Seinfel. Please make your reservations early.

#### INSTITUTE OF JEWISH STUDIES HAS AUPICIOUS OPENING

The response to the announcement which our Rabbi made in behalf of the Institute of Jewish Studies for Adults was beyond all expectation. Almost 300 have already registered. So large were some of the classes that they had to be divided into two groups.

At the present time the following are the classes that are being conducted and the names of their instructors:

- Beginners' Hebrew A (Mrs. Serbin Beder)
- Beginners' Hebrew B (Miss Bush)
- Intermediate Hebrew (Mr. Edelstein)
- Conversational Hebrew A (Mr. Schaeffer)
- Conversational Hebrew B (Mr. Halevi)
- Jewish History (Rabbi Bokser)
- Contemporary Jewish Life and Problems (Dr. Tannenbaum)
- History of Jewish Literature (Mr. C. Levinthal)
- The Bible as Literature (Mr. Gribetz)
- Jewish Religion (Rabbi Bokser)

#### JUNIOR LEAGUE

The newly elected officers of the administration for the year 1933-34 are: President (reelected) Milton Sarazky; Vice President, Mortimer Shapiro; Secretary, Florence Sanit; Treasurer, Beatrice Eisenberg.

The first meeting of the Junior League was devoted to organization. Elections were held and committee chair-

(Continued on next Page)

men also were supposed to be elected, but time did not permit the selection of more than Dotty Leibman for the arduous chairmanship of the Social Committee. Mr. Cyrus Levinthal spoke briefly on club activities and the relationship of the Junior League to the Center. Tickets for the Theatre Benefit at the Rolland Theatre were distributed and every effort is being made to have the group attend in a body.

On the 9th of November, an installation meeting was held with Mr. Cyrus Levinthal as the installing officer. A discussion took place on the subject "N.R.A. and Its Effects on America and Jewish Life."

#### JUDGE SWEEDLER LAUNCHES NEW EDUCATIONAL VENTURE

Municipal Court Justice Nathan Sweedler, Chairman of the Brooklyn Committee of the Jewish Education Association, has written to the Principals of the Brooklyn Talmud Torahs suggesting a Borough-wide "Current Events Bee", to be confined to important events in Jewish life, literature, and faith. The letter which asks for an expression of opinion on the idea includes full details of the proposed plan including the offering of a silver loving cup to the school winning the Bee, and cash prizes to the first and second student winners.

According to Justice Sweedler's plan, all students in the Talmud Torahs between the ages of 12 and 15, and also those in the same age bracket in the Brooklyn public High Schools would be eligible. Teams of two will be selected from those students in each school who are interested in Jewish current events.

#### EXPRESSION OF THANKS

The Religious Service Committee extends its hearty thanks to the following members of the Sisterhood who supplied cake for the Succah:

Mesdames L. Albert, H. Amer, A. Bailey, J. D. Booth, Benjamin Breier, Benjamin Brown, Charles Fine, I. Fine, D. Goodstein, M. H. Haft, Sol Horowitz, M. Katlowitz, H. J. Lipman, Jeremiah Levy, I. Lowenfeld, A. Margolin, M. Miller, M. Neinken, M. Nemerov, L. Ratner, M. Rosenfeld (N.Y. Ave.) A. Shapiro, Daniel Shapiro, D. Stark, A. Witty, and L. Zankel.

Thanks are also extended to Mr. and Mrs. Morris W. Haft for the wine and to Mr. Joseph Sabel for the fruit donated.

#### TICKETS FOR MACCABEAN FESTIVAL MAY BE RESERVED AT THE CENTER

The annual Maccabean Festival arranged under the auspices of the New York Zionist Region will be held at the Madison Square Garden on Saturday evening, December 16th. This annual event is attended by thousands of people who come to enjoy the excellent program of entertainment usually provided on this occasion.

So great is the advance demand for tickets that the Zionist Region decided to give another performance on the following Saturday, December 23rd. The Center has reserved a number of tickets for the first performance for the benefit of those members who may wish to attend the Festival. The prices of tickets are \$1.00, \$2.00, \$2.50, and \$3.00.

#### RESTAURANT OPEN ON WEEK NIGHTS AS WELL AS ON SUNDAYS

In response to requests on the part of a number of Center members, we have made arrangements to serve hot meals on week nights from 6:00 to 10:00 o'clock. Prices will be most moderate to make it possible for members to avail themselves of the Restaurant facilities.

Regular dinners will be served as heretofore on Sundays and legal holidays. The price is only \$1.00 for an excellent full course dinner.

Make the Center Restaurant the place to take your family whenever you decide to "dine out".

#### JUNIOR BOYS

The Junior Boys Club have elected the following officers for the year 1933-1934: President, Jerome Kurshan; Secretary, Milton Sanit; Treasurer, Herbert Simon. The following committee chairmen were appointed: Education, Felix Ratzkin; Social, Irwin Lowenfeld; Athletic, Jules Wiener; Membership, Harold Liebow; Grievance, Felix Feldman.

The Junior Girls were the guests of the Junior Boys Club on November 4th when a discussion was held on "N.R.A. and Its Effect on Judaism and Jewish Life in America." Jules Wiener and Horowitz spoke most eloquently on the subject and both clubs joined in the discussion which turned out to be a very interesting one.

November 11th, Armistice Night, was celebrated with an appropriate program. Mr. Benjamin Lasser led a round-table talk on "Is Universal Peace Possible?" The November 18th meeting was in the nature of a Rosh Chodesh rally. On the 25th the Junior Boys will hold a joint Thanksgiving Day celebration with the Junior Girls. Entertainment, refreshments and a good humor program is being arranged for this night. "What Does Thanksgiving Day Really Mean to Us?" will be discussed by Rabbi Benjamin Englander of the Jewish Theological Seminary.

An athletic schedule with gymnasium privileges has been drawn up and may be obtained from Jules Wiener, chairman of the committee in charge of athletics. The boys are organizing a basketball team and will challenge other teams in the very near future.

The Membership Committee is working hard trying to enlist a 100 per cent enrollment of all eligible boys, 13 to 15 years of age. Those who have not yet joined as members are urged to do so by attending on Saturday nights and signifying their intention of becoming members by applying to the chairman of this committee. The program and purposes of the club are so flexible that all may join. All that is required is a willingness to come to meetings and be 'one of the boys'.

In the very near future an installation of officers will be held. Mr. Cyrus Levinthal, chairman of the Auxiliary Activities Committee for the Center, will be the installing officer and will preside over the rites. Watch the Center Bulletin for the exact date.

At a meeting held recently, the Junior Boys decided to conduct a Scrap Book Contest to stimulate the interest of all members of the group and to capitalize their normal interest in collecting articles, pictures, papers, etc.

(Continued on next Page)

This contest will occupy the major interest of the boys for the next two or three months. Prizes will be given to first and second winners and the best scrap book will be placed on exhibition at the Center.

### COUNCIL OF JEWISH WOMEN TO HOLD ANNUAL MEETING AT THE CENTER

The Council of Jewish Women will hold their annual meeting at the Center on Tuesday evening, November 28th. The members of the Sisterhood, with Mrs. H. E. Boskowitz as the chairman, will act as hostesses.

### INTERMEDIATE BOYS

A new group has been organized for boys, 15 to 18 years of age. Meetings are held every Saturday night at 7:30. The next issue of the Review will contain a complete account of their plans for the year, officers, committee chairmen, etc.

### DAILY SERVICES

Morning Services at 7:00 and 7:30 o'clock.  
Mincha at 4:20 P. M.

### THE SABBATH

Kindling of Candles at 4:19 P. M.

Friday Evening Services at 4:20 P. M.

Sabbath Morning Services (Parsha Vayetze) will commence at 8:45 o'clock. Rabbi Levinthal will preach on the Weekly Portion of the Law.

### THE "PEPS"

The "Peps", the Girls Junior League of the Center, are making November a true festive and "Thanksgiving" month. Among the activities of the month were discussions on the results of the city election and the effect on the Jewish populace, and recent developments in Germany. Another vital discussion was the possible effects of the recognition of Soviet Russia.

The "Peps" also have their "light" moments. Good, amusing fun is always welcome. Among these lighter moments are a "mock trial", and a delightful co-ed Thanksgiving Party. This party will be celebrated in joint commemoration of both the American and Jewish Thanksgiving.

The big event of this month was the publication of The "Pep Rally", a monthly newspaper, written and published by members of the "Peps". If you're looking for all the latest news—look at "Pep Rally".

Girls, of the ages of 13 to 15, who are daughters of Center members, are eligible for membership. Meetings are held on Saturday nights at 8 o'clock under the leadership of Mrs. Miriam Abramson.

### AUTOMOBILE RAFFLE TO TAKE PLACE NEW YEAR'S EVE

The committee in charge of the Drawing of the Chevrolet Automobile, headed by Mr. George Ringler, has definitely decided upon December 31st (New Year's Eve) as the date when the Drawing will take place.

Members of the Center who have received books are requested to please dispose of the tickets as soon as possible and forward the money on hand with the least possible delay. Your prompt cooperation will be greatly appreciated.

### EXPRESSION OF CONDOLENCE

Our sincere expressions of condolence are extended to Mrs. Simon H. Kugel upon the death of her beloved father, Mr. Julius Ch. Melniker, on November 11, 1933.

### CENTER RESTAURANT TO SERVE SPECIAL DINNERS ON THANKSGIVING

On Thursday, November 30th, our Restaurant Department will serve a special Thanksgiving Dinner from 12 noon to 10 p. m. The price for dinner will be \$1.25 per person for parties not exceeding ten people.

Members are requested to please make their plans in advance and if at all possible send in their reservations three or four days before the Holiday.

### ABRAHAM GOLDBERG, NOTED ZIONIST LEADER, TO SPEAK ON THE ARAB PROBLEM IN PALESTINE THIS FRIDAY NIGHT

This Friday night, November 24th, at our late services which begin promptly at 8:15 o'clock, we shall be privileged to have as our guest speaker, Mr. Abraham Goldberg, the well known journalist and leader in the Zionist work of this country. He will speak on "The Recent Arab Riots—Impressions of an Eye Witness."

Mr. Goldberg has returned just last week from a lengthy tour to Palestine and the Continent, and in this lecture will give us his first-hand impressions of Jewish life and problems in these many lands, and above all, will interpret for us the significance of the recent Arab disturbances in the Holy Land. Mr. Goldberg was in Palestine during the first Arab riot in Jerusalem. He has spoken to Government and Zionist officials and will give us the first verbal report of what actually took place and its meaning for the future development of Palestine.

Rev. Samuel Kantor will lead in the Congregational Singing.

### NOMINATING COMMITTEE ELECTED

The following were elected members of the Nominating Committee for the purpose of nominating the officers, trustees and members of the Governing Board to be voted upon at the next annual meeting to be held on Thursday evening, January 18, 1934:

#### From the Board of Trustees

Morris Drugasch      Moses Ginsberg      Louis Zankel

#### From the Governing Board

R. Albert      Louis Parnes      Morris D. Wender

#### From the Membership at Large

Charles Fine      Morris Neinken      M. M. Schachne

### BOY SCOUTS MEET ON TUESDAY EVENINGS

The Center Boy Scout Troop meets in the four wall handball court every Tuesday evening at 7:30 o'clock under the leadership of Scoutmaster J. Agar. Boys twelve years of age and over are invited to attend.

### NO INSTITUTE SESSIONS ON THURSDAY, THANKSGIVING DAY

November 30th being Thanksgiving Day, the classes in the Jewish Institute of Jewish Studies for Adults, will not be held, and will be resumed on Thursday evening, December 7th. The classes scheduled for Tuesday evening will be held as usual.

## TID-BITS

»      »      »

»      »      »

By J. G.

FOR the benefit of those who deprived themselves of the privilege of listening to Edgar Ansel Mowrer at a recent Center Forum, we are printing here a few extracts of his remarkable address.

Together with Mr. Knickerbocker, of the New York Evening Post, Mowrer interviewed the Nazi Minister Goering regarding atrocities committed against the Jews and others. The minister wanted the correspondents to bring proof that they had actually witnessed the committing of the atrocities. "No", answered the correspondents, "we did not. We do see the victims, however, their skulls cracked, bones fractured, backs bruised—a horrible sight." "But", answered back the minister, "maybe they did it themselves."

A number of refugees were interviewed by newspaper writers as they landed in France. The victims, with bandaged arms, heads and legs, answered the questions put to them and described the horrors from which they had just escaped. "Who are you?" asked one of the correspondents, addressing himself to a middle aged Jew. The answer came back: "I am an atrocity legend."

About a year ago a young lady named Rosalind Shichlach came to the director of the Berlin Opera House and asked for a position as a member of the cast. She was refused, her voice being far from meeting the director's requirements. Several months ago, following the advent of Hitler, she came back demanding the position, and pointing out that her brother, a leading Nazi official, was one of those responsible for fourteen million votes cast for the new regime. "You will get the appointment", submitted the director, "on the strength of the fourteen million "shtimen" (votes) but not on your own "shtime" (voice).

This, according to Mowrer, is the contents of a private letter from Mussolini to Hitler: "You and I came into power through unusual means. The proper place for a great many of your followers is in jail. My advice to you is that you send them where they belong."

\* \* \*

**T**HINGS do change. The Soviet Foreign Minister Maxim Litvinoff (Meyer Wallach), traveling in a royal suite, gets a royal welcome when reaching Washington to discuss Russian recognition with President Roosevelt. Son of a poor Jewish merchant of Russia, grandson of Rabbi Shabse Wallach of Rujinoi (Grodno Gub.) he fought Czarism in 1905, was exiled to Siberia and escaped to England. Lenin sent him to America fifteen years ago. He was refused admittance.

While in Washington, Litvinoff was the guest of Boris Skvirsky, another Jew, who has now been put in charge of the Russian Embassy in Washington.

\* \* \*

**A**MERICA may be reading a lot of books but it is not reading Hitler's "My Battle", according to published reports from leading booksellers in the country.

The book is what is commonly called a "flop". The publishers should give a vote of thanks to the authors of the articles opposing the publication of Hitler's biography in this country. Their free publicity enabled them to dispose of the few hundred copies they managed to sell.

\* \* \*

**L**OUIS J. GRIBETZ, co-Boswell of "Jimmy" Walker, inherited in some measure the utter disregard for appointments so prevalent with the erstwhile Mayor of New York. When asked to join the faculty of our newly formed Institute, his weakness for coming late was the only obstacle in the way of acceptance. With remarkable self-control he managed to outdo his fellow professors in promptness. Here is hoping that he keeps it up.

\* \* \*

**T**HIS is Mr. Fine's line of reasoning when approaching someone for reservations to the Seinfel Dinner. "If he took some money from you, you ought to be thankful to him for having made you contribute to a worthy cause. If he didn't, rest assured he will make you do it at some future occasion. In any event, you should honor one of the best "schnorrers" the Center has produced."

\* \* \*

**T**EMPLE Emanu-El pensioned its three rabbis, Dr. Samuel Schulman, Dr. Nathan Krass and Dr. Hyman G. Enelow, at a sacrifice salary of \$12,000 per year for life, while their newly elected rabbi, Dr. Samuel H. Goldenson, it is said, is to receive a yearly stipend of \$25,000. It will surprise us little if the next few years will see a rush for enrollments in the reform Hebrew Union College.

## IN THE PERSONAL COLUMN

(Continued from Page 9)

For those readers of the "Review" who delight in the greatest indoor sport invented, here is the problem:

North

|     |    |       |
|-----|----|-------|
| S—7 | 5  | 2     |
| H—J | 5  |       |
| D—A | 10 | 7     |
| C—A | Q  | J 8 2 |

South (Dealer)

|      |   |     |
|------|---|-----|
| S—K  | Q | 4   |
| H—A  | K | 4   |
| D—K  | 9 | 4   |
| C—10 | 9 | 5 3 |

The contract was three No Trump, the Declarer South, and the opening lead by West was the six of Spades. East played the 10. Now, on the Declarer's move depends his being able to make contract. What should he do, and why?

After you have mulled over this little poser turn to page 23 where the solution and the full hand is given.

# NEW MEMBERS

*The following have applied for membership in the Brooklyn Jewish Center:*

Cantor, Murray L.

Married

Dresses

Residence—941 Washington Avenue

Business—254 West 35th Street, N.Y.

*Proposed by K. Karl Klein*

Desatnek, Elias B.

Married

Insurance

Residence—585 Lefferts Avenue

Business—649 Broadway

*Proposed by Louis Gordon*

Donner, Miss Bertha

Teacher

Residence—1436 Carroll Street

*Proposed by Aaron Donner*

Fink Bernard

Unmarried

Attorney

Residence—712 Empire Boulevard

Business—1528 Pitkin Avenue

*Proposed by Harry A. Freedman*

Gold, Jacob

Unmarried

Lawyer

Residence—548 Linwood Street

Business—1440 Broadway, N. Y.

*Proposed by Rabbi Levinthal and H. L. Brainson*

Goldberg, Abe G.

Married

Hardware

Residence—103 Hart Street

Business—34th Street and East River, N.Y.

*Proposed by Rabbi Levinthal*

Gray, Colman

Unmarried

Lawyer and C. P. A.

Residence—484 Pennsylvania Avenue

Business—1501 Broadway, N. Y.

*Proposed by M. Mendel Schachne*

Kotimsky, Louis

Married

Caterers

Residence—555 Crown Street

Business 667 Eastern Parkway

*Proposed by Joseph Goldberg*

Krebs, Moe A.

Married

Automobile Supplies

Residence—1213 Union Street

Business—1172 Bedford Avenue

*Proposed by Meyer A. Rosen*

Lear, David Irving

Married

Retail Shoes

Residence—101 Lafayette Avenue

Business—97 Chambers Street, N. Y.

*Proposed by Herman E. Cooper*

Mintzer, Joseph

Married

Lawyer

Residence—1517 East 92nd Street

Business—11 West 42nd Street, N. Y.

*Proposed by Akiba Margolin*

Nicoll, Samuel

Married

Dairy

Residence—4331 Brooklyn Avenue

Business—202 Vernon Avenue

*Proposed by Harry Dilbert*

Palatnick, Louis Jack

Unmarried

Investigator

Residence—383 East 52nd Street

Business—Municipal Building

*Proposed by Charles Dilbert*

Podnas, Miss Rose

Radio

Residence—433 Van Sicklen Avenue

Business—51 Vesey Street, N.Y.

*Proposed by Edw. H. Moss*

Rothstein, Louis

Married

Residence—1040 Carroll Street

Business—70 Pine Street, N. Y.

*Proposed by Joseph Goldberg and M. M. Schachne*

Rosen, Abraham N.

Married

Newspaper Delivery

Residence—1211 Union Street

Business—47 Chrystie Street, N.Y.

*Proposed by Meyer A. Rosen*

Shafner, Harris

Unmarried

Teacher

Residence—458 Eastern Parkway

Business—Coney Island Ave. and Ave. I

*Proposed by Joseph A. Solovei*

Siegel, Abraham

Unmarried

Fur Merchant

Residence—1598 President Street

Business—159 West 29th Street, N.Y.

*Proposed by D. Tanenbaum*

Sorscher, Nathan

Married

Wholesale Grocer

Residence—542 Crown Street

*Proposed by Rabbi Levinthal*

Storch, Stanley S.

Unmarried

Banker

Residence—3100 Ocean Parkway

Business—Eastern Parkway & Kingston Ave.

*Proposed by Louis B. Hymes and Joseph M. Schwartz*

(Continued on Page 23)

### NEW YEAR'S EVE DINNER

The Social Committee, headed by Mr. Frank Levey, is making elaborate preparations for the annual New Year's Eve Dinner to be held on Sunday evening, December 31st.

Further details will be announced in the forthcoming issues of our publications. In the meantime, the committee hopes that the members of the Center will arrange to celebrate New Year's Eve with us.

### SOLUTION TO BRIDGE PROBLEM ON PAGE 21

|             |                |              |
|-------------|----------------|--------------|
|             | North          |              |
|             | S—7 5 2        |              |
|             | H—J 5          |              |
|             | D—A 10 7       |              |
|             | C—A Q J 8 2    |              |
| West        |                | East         |
| S—A J 9 6 3 |                | S—10 8       |
| H—8 6 2     |                | H—Q 10 9 7 3 |
| D—8 3 2     |                | D—Q J 6 5    |
| C—7 4       |                | C—K 6        |
|             | South (Dealer) |              |
|             | S—K Q 4        |              |
|             | H—A K 4        |              |
|             | D—K 9 4        |              |
|             | C—10 9 5 3     |              |

On the opening lead of the six of Spades by West Declarer could see that his only hope of making game (three No Trump) was through establishing the Clubs in Dummy. If, however, East had the King and led back a Spade the Declarer would be sunk. The proper play therefore is to let East hold the first Spade lead with his 10. He would then naturally return a Spade, on which the Declarer would play his King or Queen. West after winning with the ace, would then play another Spade. This would necessarily be won by Declarer, and when he made the unsuccessful finesse in Clubs East would be stripped of Spades and unable to make the defeating lead.

Of course Declarer could not know that East only had two or three Spades; but he hoped this would be the case. At any rate, with six Spades in his and Dummy's hand, and the opening lead in that suit from an opponent, it was certain that the opponent's partner could only have three cards at most.

Tel. PResident 3-9752

H. Schirn

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1144 PRESIDENT STREET

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Brooklyn, N. Y.

### THE WOMAN HEINE MARRIED

(Continued from Page 6)

young hooligans." It does not matter much who began, who first transferred the fight from the domain of scolding words to that of muscles. But some dignified personage was present and made some remarks about dignity—the lack of dignity displayed by Heinrich Heine, the married man. Meanwhile the married man set down upon a piece of paper the many proofs of his dignity, which consisted in a mature sense of humour. And while Mathilde rated her deaf old servant, while her parrot emitted nerve-racking screeches, the poet exorcised all this domestic clamour by commemorating it in verse.

However, no poetic smiles carry any weight with Mrs. Grundy. Heine was established as an undignified husband and Mathilde was a "grisette." She was likened to Therese Lavasseur, Rousseau's mistress. Heine's home was decried as slovenly. What could the inhabitants of the Teutoburg forest know of French grisettes? "Have you ever been a real Parisian grisette?" asked Heine. "Round buxom, always gay, charming, loyal and honest? You must not on any account introduce German ideals into the picture or you will spoil it; Mathilde is not passionate, but neither is she sentimental; she is sound through and through; not a mistress in the lyrical sense, but a friend such as only a Frenchwoman can be."

Mathilde was certainly not a careful housewife with a bunch of keys, strict with her servants, and anxiously surrounding her husband's study with silence. Mathilde was undeniably a terrible slattern; she scolded her servants instead of keeping them steadily to work; wandered about every morning with Pauline, her companion, in the Bois de Boulogne or among the shops, instead of looking after her household affairs; and very often if Heine enquired what they were going to have for dinner, she told him roast mutton because she knew he hated it, and would invite her to a champagne lunch at Vefour's. Mathilde upset his finances for twenty years, because she had no idea of money. And for twenty years he called her over and over with smiling resignation "the sweetest little spendthrift that ever lived to plague and gladden her husband."

*The following have applied for reinstatement as members of the Brooklyn Jewish Center:*

Spiewak, Harry I.

Married

Manufacturing

Residence—569 Rutland Road

Business—366 Broadway, N. Y.

Spiewak, Henry E.

Married

Manufacturer

Residence—760 Montgomery Street

Business—366 Broadway, N. Y.

*Proposed by Alex Bernstein*

Spiewak, Murray

Unmarried

Attorney-at-law

Residence—543 Linden Boulevard

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